A

SERMON

Preached at the

FUNERAL

Of Reverend

Mr WILL. WHITAKER,

Late MINISTER of

Magdalen Bermondsey,

Southwark.

BY

Samuel Annesley, LL. D.

LONDON,

Printed, for *Tho. Parkhurst*, at the *Bible* and three *Crowns* in *Cheapside*. 1673.

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TO THE READER.

I Have more Arguments against, than for, the Printing of this Sermon; but yet there's one Argument, from time to time thundered in mine ears, which I must confess I cannot answer, and that is, if I will not Print it my self, it shall be Printed without me, by the Notes taken at the preaching of it: And this was sent me by Word, by Writing; by Ministers, by private Christians: But this doth not (there's no reason it should) make me think the better of the Sermon, as well knowing, it

is the Excellency of the Person at whose Funeral 'twas preach'd, not any thing in it self, that rendered it desirable. I must not conceal one reason I had against it, which is earnestly pleaded for it; viz. *that I more privately preach't something of it, some years before, after the Funeral of my precious and dear Friend Dr.* Roger Drake, *a Person of so transcendent worth, that were I an Orator fit for it, I could not forbear to set his Funeral Oration before this Funeral Sermon: Let it pass therefore for a pardonable rarity (for I have not two such Friends on this side Heaven) to gather a Nosegay off one Grave, to strow upon another, though the other*

doth

doth not need it.) They were so intimate while waking, that the same Sheets may shrowd them now they sleep in Jesus. I shall not speak much of either, where was nothing common, but every thing worthy of Wonder and Imitation. For the Dr. *consider him every way, and his Worth was unexpressible. For his personal graces, during his* 40 *years standing in Christ, he was eminently blameless, and singularly free from the defilements of Sin, and the buffettings of Satan; and above all this, his humility was unparallel'd. For his relative Piety, besides the family-duties that are common to all serious Christians, he kept a* set-time *of praying with his Wife every day.*

And for his way of instructing, reproving, convincing, and counselling every person of his family, severally and privately in his Study as occasion required, praying with them ere he dismist them, that his words might abide; I never heard the like of any other. For his worldly incomes, he ever laid by the tenth part *for the poor, before he used any for himself. For his Ministerial Excellencies, his engaging* in, *turning* from, *returning* to, *and diligence* about *the work of the Ministry, these are well known to those that knew him; but will be scarce credible to those that knew him not, and therefore I say so little of them. Those that heard him pray upon any extra-*

extraordinary occasion, must be forc't to acknowledg, his praying by the Spirit, *was not* Phanatical. *His Writings will be esteemed while there are Books in the world, for the stream of piety and learning that runs through his* Sacred Chronology. *But the elevation of his Graces in his death-bed Sickness was most remarkable: he went out like one of the Lamps of the Sanctuary, with a sweet perfume. I cannot tell you his* Triumphs *of faith, his foretastes of Heaven, his earnest and holy Discourse, his admirings of God, his unwillingness to retreat into the Wilderness, his charge to his Children, that they should not dare to meet him at Judgment in an unrege-*

nerate ſtate, ſaying if they did, he ſhould laugh at them; *and his ſealing of his Miniſtry to his Pariſhioners that viſited him. The laſt time I ſaw him, his Diſcourſe was ſuch of the love of God, that I expect not to hear ſuch another till I come to Heaven. But I'le add no more, only his dying words, which were* [Jeſus take me, I am ready]. *I need ſay no more, and I could ſay no leſs, as his memory is, ſo let his Poſterity be bleſſed. My gleanings concerning this parallel Servant of Chriſt, you ſhall have them in the Sermon: that all I have, or can ſay, may provoke you to an holy emulation, and fit you to ſit down with them in the Kingdom of God, is the hearty prayer of*

Your Soul-ſervant,

SAMUEL ANNESLEY.

ZECHARIAH I. V, VI.

Verſe 5. *Your Fathers, where are they? and the Prophets, do they live for ever?*

Verſe 6. *But my Words, and my Statutes, which I commanded my ſervants the Prophets, did they not take hold of your Fathers? and they returned, and ſaid, like as the Lord of Hoſts thought to do unto us, according to our ways, and according to our doings, ſo hath he dealt with us.*

MY only *Preface* ſhall be this, I never *did* before, I never *ſhall* again, preach *to this Aſſembly:* All of us that are *now* met upon this ſad occaſion, ſhall *never* meet more, till the general reſurrection; it therefore concerns *me* to ſpeak, and *you* to hear, as thoſe that have one overture together for Heaven, which if it be loſt, it is loſt for ever.

The Prophet begins this Book with the heads of a Sermon of *Repentance*, which he prefixeth as a Preface to his other Prophecies, both of mercy, and judgment. And that fitly, *Repentance* being the only preparative for Mercy, and the only means to eſcape Judgment. He enforceth his Exhortation to repentance, from the conſideration of Gods diſpleaſure againſt their Fathers *Verſe* 2. and from the hope of his former favour to them, *Ver.* 3. and that they ſhould not imitate their Fathers in contemning of God, *Verſe* 4. for though their Fathers die, and the

the Prophets that admoniſh them were all dead, yet the Word is permanent in all ages, and the truth of it appeared in the effects, which are yet to be ſeen, *Verſe* 5, 6.

I find a threefold Interpretation of the words; and though the laſt I ſhall name, is that which I conceive to be the right, yet I will not conceal the other two, and I ſhall tell you anon, why. Some take theſe words to be Gods inſulting over the Jews, as if he ſhould ſay, *Now bethink your ſelves what befell your Fathers, are they not all extinct, and deſtroyed?* to which the Jews as it were anſwer, *What do you tell us of our Fathers? what difference is between them and the Prophets that preached againſt them, are they not both dead?* to which God as it were replies, *though they are both dead and gone, yet his word did not want its effects upon their fathers.* This Expoſition is received by *many*, and thoſe that are *moſt ancient.*

A ſecond interpretation is that of *Hierom*, who takes this to be ſpoken of the falſe Prophets, as if he ſhould ſay, *Where are the Prophets that flattered your fathers with promiſes of happineſs? are not they, and your fathers both dead?*

But this third, which I take to be the genuine meaning of the words is this, as if he ſhould ſay, *Your fathers they are dead, and you cannot now tell how it fares with them: the Prophets were but men, and they are dead, neither can they live always to preach, or to ſee their Prophecies fulfilled: but though your fathers are dead, their puniſhments ought not to be forgotten: and though the Prophets are alſo dead, their Prophecies are not to be buried with them: I appeal to your conſciences and obſervation, did not the threatnings of the Prophets overtake your fathers, and*

catch

catch them, as Huntſmen their prey, or one enemy another in flight, though they ſought to make their eſcape: and when they felt Gods hand upon them, then they were better adviſed, and then they began to come to the right knowledg of their eſtate: as Mal. 3. 18. *Then they diſcerned between the righteous and the wicked, then they felt the difference between him that ſerveth God, and him that ſerveth him not!* Thus *Calvin* and *Pemble.*

But yet *Sanctius* in his Paraphraſe lays my Text the faireſt for what I deſigned in the choice of it, bringing in the Prophet as it were thus enquiring, and adviſing. *Where are thoſe fooliſh Parents, that entertained my meſſage with ſcorn and laughter, as if the threatnings would never reach them? and where are thoſe Prophets, that foretold ſuch hard things? Shall they live for ever, that they may daily admoniſh you? No truly; the time is coming wherein true Prophecie ſhall for a long time ceaſe, and therefore hear while you may, the Prophets Oracles.* The ſhort reſult of the words is this.

DOCT.

Though Miniſters die, their meſſage is immortal; they ſhould deliver it, and people receive it accordingly.

Were it not for overcharging your memories, I would have given it you thus;

Seeing thoſe that are taught, and thoſe that teach them, are both mortal, but the Word of God is immortal, and will certainly overtake us in this world, and follow us into the next, it ſhould therefore be a prevailing argument to every one of us, to make the beſt uſe of the preſent

present help of Ministers for our thorow turning unto God.

People *dye*, and Ministers *dye*, but the Word *lives*. Men first or last shall feel that Word to be *true*, which they are most unwilling to believe to be *so*; and those things to overtake them, which they most industriously put *farthest* from them.

Christians we deliver our *message*, and we are called home to give an account to him that sent us, men turn their backs upon the Word, and run away from it, and are never to seek for an excuse, why they do no more regard it, but all this will not serve their turn; *dye* they must, and *be* judged they must, according to *what* they have heard, and *how* they have lived, and therefore it will be your wisdom to turn to God, and make use of Ministers while you have them. Alas, my Brethren, you may use us at your pleasure (I do not mean you may lawfully do it, but you may really do it) and if your rejecting our message could but *shake* off your obligation, or *fright* your Judge from medling with you, you might vapour over us, and count it a piece of Gallantry to out-face poor Ministers, and to out-brave their message; but *how long* will you be able to carry it? *How soon* may a burning Feavour *cool* your courage? and the *King of Terrors* change your thoughts? now is your *hour*, alas, 'tis but an hour, a little while) and the power of your darkness, that will not endure the light. But, Sirs, be it known to you, your *sleepy* consciences shall be awakened, and your self-flattering dreams shall have an end, then that Word which you counted as *wind*, shall kindle upon you as *fire*, and there will be no standing before it, *Jer.* 5. 13, 14. Christ told his hearers, Luke 11. 49. *That the wisdom of God said,*

ſaid, I will ſend them Prophets and Apoſtles; and ſome of them they ſhall ſlay and perſecute, &c. Here's unſearchable wiſdom, which we cannot fully know the reaſon of till we come to Heaven. In *Jer. 26.* you have an account of Gods Commiſſion to *Jeremy*, the Spiritual Rulers entertainment of it, and the Prophets preſſing of them to a better reception of his meſſage, for their own ſake. Verſe 2. *Thus ſaith the Lord, ſtand in the Court of the Lords houſe, and ſpeak unto all the Cities of* Judah, *which come to worſhip in the Lords houſe, All the words that I command thee to ſpeak unto them; diminiſh not a word.* The ſubſtance of his meſſage was the ſame with ours, [the ſame in all Ages] *Repent*, or *periſh*. We have no authoriry to abate any thing; our Commiſſion allows us not to alter a word, by way of *indulgence* to ſin, or *diſpenſation* from duty; if you like not the terms, quarrel not with us. Verſe 8. *Now it came to paſs when* Jeremiah *had made an end of ſpeaking all that the Lord hath commanded him* (it is well that they would give him the hearing, and that they would hear him ſpeak out) *that the Prieſts and the Prophets, and all the people took him, ſaying, thou ſhalt ſurely die.* Ver. 12. *Then ſpake* Jeremiah *unto all the Princes, and to all the people ſaying, the Lord ſent me to propheſie againſt this City, all the words that ye have heard.* Ver. 13. *Therefore now amend your ways, and your doings*, &c. Ver. 14. *As for me, behold, I am in your hand: do with me as ſeemeth good and meet unto you.* Ver. 15. He doth as it were ſay, you may rid your hands of your *Prophet*, but you cannot do ſo of your *puniſhment*, though the Prophet were *dead*, his word would *live*; and though you may ſhuffle through many temporl dangers, yet the Word of God will cer-

tainly

tainly overtake you according to that in 1 Kings 19. 17. ——— *Him that escapeth the sword of* Hazael, *shall* Jehu *slay*; *and him that escapeth the sword of* Jehu, *shall* Elisha *slay*. That is, though you escape falling by a foreign War, and though you may shift for your selves in a Civil War, yet you cannot escape the Words taking hold of you. Nay, though you were such sons of *Belial*, such gyantly sinners, that no man living durst speak to you, yet the Word of God wil reach you. One Scripture-story I commend to you, to this purpose; 2 Chron. 21. 12. *And there came a Writing to him from* Elijah *the Prophet, saying*, &c. Not that this Letter was writen by *Elias* in Paradise, and sent by the ministry of Angels, as *Menochius* interprets, it, but plainly; the Prophet wrote this before his rapture; and left it behind him, to be delivered to *Jehoram*, after he should have committed the forementioned abominations; we read a Prophecy of *Josiah* by name, 1 *Kings* 13. 2. which Prophecy was not accomplished till three hundred and thirty years after: Another of *Cyrus* by name, *Isa.* 45. 1. almost two hundred years before the accomplishment. The plain truth was this, this *Jehoram* would not endure a living Prophet to declare the truth unto him; and therefore that he might be the more *convinced* and *confounded* for his wickedness, here's a Writing brought him from one that was then in Heaven. These instances may serve for a Scripture-demonstration, That though ministers *dye*, their message is *immortal*.

It is your profit I aim at in treating of this Doctrine; that I may therefore be more distinct and particular, I will parcel it out into these following

ing Propositions. *And now Christians, I do in the name of my Supream Lord and Master solemnly require such attention, as becomes those that shall feel this truth in both worlds.*

Proposition 1. *Those that live in contempt of the Word, cannot out-live the power of it.* Many persons live and dye in a self-flattery, that the threatnings against *their* sins (the sins that they are resolved to live in) shall never overtake them. How many are there that *study* to be infidels, and strive to be Atheists; they would fain perswade themselves, that a Scripture faith is but a fancy; and that God will never be so severe as we report him; but, yet a little while, and they shall feel the contrary. Others hear the Word, and are at present startled, but their convictions wear off, and their sense of duty dyes before them: Alas, Sirs, our obligations to duty do not ebb and flow according to our apprehensions of it. The evil and danger of sin doth not abate as we would have it. Ezek. 2. 4, 5. *They are impudent children, and stiffhearted: I do send thee unto them, and thou shalt say unto them thus saith the Lord God. And they, whether they will hear, or whether they will forbear (for they are a rebellious house) yet shall know that there hath been a Prophet among them.* Beloved Christians, I pray you consider it, The way of sin, is the way of the greatest *folly* in the world; for men will industriously live in sin, and as industriously avoid taking notice of Gods indignation against it; and because *they* take no notice, they are willing to perswade themselves, *God* takes no notice of them. Yet these very persons, when they are under any *qualms* of conscience, and any tendency towards repen-

repentance, then they as industriously perswade themselves, God must *needs* take notice of them, and that a few gripes of conscience must needs be mortification sufficient. Why, Sirs; what do you make of God all this while? But what need I ask this question, seeing the Word of God hath so plainly resolved it. Psal. 50. 21. *Thou thoughtst* (saith God) *that I was altogether such an one as thy self.* The sinner thinks, while *he* hath a kindness for sin, God must needs indulge it, and when *he* is never so little uneasie under it, God must needs pardon it; while *he* winks at sin, God must not see it; and when *he* never so slightly looks up for mercy, God must not deny it. Oh, how do poor Ministers find this by experience! Those that while they are well, all we can say will not move them: If they send for us when sick, we must say nothing to discourage them; we are harsh, and uncharitable, yea, uncivil, and not fit to visit a dying person, if we disturb them with any close questioning of their repentance. Oh, 'tis a piece of cruelty to thrust the *probe* of the Word into their festered consciences; we must take sins forsaking of them, when they can no longer commit it, to be their forsaking of sin: and though we with never so much tenderness suspect their estate, and beg of them to take heed of dying in a mistake, that will then cease to be curable, yet such language is not to be endured, we must (at least) be dismist with *Felix* his complement, Acts 24. 25. *Go thy way for this time, when I have a convenient season, I will call for thee.* But that season never comes: one while such melancholy (for so must all seriousness be called) will hinder the working of his Physick, another while 'twill break his rest, and so he must rather be let a-

lone

lone to go to Hell, than be troubled with directions how to get to Heaven. Well, in short, think what you will of us, and of our errand, both in health and in sickness; though you carry it, as if 'twere always too soon, or too late for *you* to be *serious* in Religion; the warning we give you, will have its efficacy, one way or other, *Isa.* 55. 10, 11. if your hearts be not *melted*, they will be *hardned*, by the shining of the Son of Righteousness; if you make it not your business to *lay hold on eternal life*, you cannot avoid it, but eternal death will lay hold on you.

Proposition 2. *Though Ministers dye, their message shall survive them.* The authority and certainty of our message doth not depend upon our usage in the world, nor our going out of it. It is an easie matter to quarrel with the messenger, but it is impossible to evade the message. We are as subject to death as other men, and what if I should say (I speak it by way of inquiry, not positively), 'tis worth while to consider, *Whether there be not fewer eminently faithful Ministers live to old age, than persons of any other Calling whatsoever.* They live more time (time worth the name of living) in *one* year, than others do in *twenty:* The keener the Knife, the sooner it cuts the Sheath. Those that run hard, are soonest at the end of their race. But doth their message dye with them? No sure. What is said of young *Samuel*, that lived to see his words verified, may be said of those that dye before they see any effect of them, 1 Sam. 3. 19. *The Lord was with him, and did let none of his words fall to the ground.* Though men let them fall to the ground, God will not. 2 Tim. 2. 9. *I* (saith the Apostle) *suffer trouble as an evil doer, even unto bonds, but the word of*

God is not bound. I know not why we ſhould reſtrain this to the liberty the Apoſtle had while in priſon to preach to thoſe that were preſent, and to write Epiſtles to thoſe that were abſent, but it may alſo refer to the power and efficacy of the Word, that it never returns in vain to him that ſent it; thoſe to whom it is ſent, ſhall moſt certainly be the *captives* of his *love*, or of his *wrath*. And let me here put in one word for the comfort of believers, As God in juſtice fulfills *threatnings*, after the Miniſters, that publiſh them are dead; ſo God graciouſly fulfills *Promiſes*, after the Miniſters that declare them are dead. How many troubled ſouls are ready to conclude, upon the death of their ſpiritual Phyſician, to whom (to their comfort) they have opened their grief; Oh now they have none to ſpeak to; now thoſe refreſhments they were wont to have ſhall ceaſe. No. Dear Chriſtians, fear it not; the Promiſes they have helpt you to apply, ſhell abide by you, and God will bring you into a profitable acquaintance with others, that ſhall through grace help you to experiment, that ſpiritual Phyſick will not loſe its efficacy by the death of the Phyſitian. Chriſt encourageth his *Apoſtles* with this, that they ſhould reap, what the *Prophets* only lived to ſow, *John* 4. 37, 38. So that whether you are *glad*, or *ſorry*, that God takes away your Guides, the words they have ſpoken in the name of the Lord, ſhall to your *ſorrow* or *comfort*, certainly ſurvive them.

Propoſition 3. *Though perſons to whom God vouchſafeth the Means of Grace, withdraw themſelves from under it, and remain willingly ignorant of their ſin and duty, yet the Word will overtake them, and find them out, and they muſt ſtand, or fall according*

to

to their entertainment of it. How *dexterously* do many persons *distinguish* themselves out of their duty? and how *industriously* do others remain wilfully ignorant of it? little considering, that sins of *wilful ignorance* are in some respects *worse than sins against knowledge: e. g.* Sins against knowledge are many times striven against, and so through grace more easily pardoned, than sins of wilful ignorance, which are always industriously committed, and never striven against. Besides, sins of wilful ignorance are also sins against knowledge: for there's so much knowledge and sense of duty, that they think if they knew more, they must do otherwise, or their sin would be aggravated, and therefore they shut their eyes against the light, that they may sin more freely: So that here's sinning against knowledge, in their wilful ignorance; and so there's a double guilt, each kind of which is very dreadful. James 4. 17. *To him that knoweth to do good, and doth it not, to him it is sin.* Sin with a monstrous aggravation. And *Job* 21. 14, 15. for those that say unto God, *Depart from us: for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit shall we have, if we pray unto him,* God answers him, that for this his wilful ignorance, *his eyes shall see his destruction, and he shall drink of the wrath of the Almighty. God will reward him, and he shall know it,* Verse 19, 20. Do but see at what a rate men are willing to compound with God, so they might but keep their sin. Mic. 6. 7. *Will the Lord be pleased with thousands of Rams, or with ten thousands of Rivers of Oyl.* All this for one transgression: A dear bought sin sure! but he'l not stick

at more than all this: *Shall I give my first born for my transgression,* פִּשְׁעִי *Scelus meum, my* Rebellion; *the fruit of my body for the* חַטַּאת *peccatum,* my error, or mistake *of my soul?* Lord, if I may not compound with thee for greater provocations, yet I hope thou wilt compound with me for my lesser sins, the sin that my soul is loth to part with, is but a little one: I'le do thee as much service as shall make amends for such a *peccatillo,* let me keep but this small sin, and I'le stick at nothing else. Wicked men will *pretend* well, and *promise* fair, and *plead* hard, so they may but keep their sin, so God would but let them do *what* they have a mind to; but if not, they care not for hearing from him. Take notice of a doleful instance of this in a reserved remnant, wonderfully delivered from several sweeping Judgments; those *Jews* I mean that were preserved from the Sword, Famine and Pestilence, by which so many were destroyed, that had escaped being carried captive to *Babylon,* and were delivered from being carried captive by *Ishmael:* we might rationally think, the sense of these mercies being so fresh, and present, they would be very much afraid of displeasing God, and that they would not venture upon a known sin, to prevent danger. But see the story, *Jer.* 42. 2, --6. they would have the Prophet tell them from God what they should do, when as they were before-hand, resolved what they would do. Yea, further, they are so impudent as to call *God to be a true and faithful witness* to what they nothing less intended, than what they so solemnly professed and pretended. They seemed resolved to do what ever God directed, were it never so disadvantageous and dangerous to them: but when God forbids what they

they have a mind to, then *Jer.* 43.2. they say to *Jeremy*, *Thou speakest falsly: the Lord our God hath not sent thee to say, Go not into Ægypt to sojourn there.* Whereas the plain truth is, had they not been resolved even to pick a quarrel with God himself, they would never have proposed a case so expressly already determined in Scripture, as this was, Deut. 17.16. *You shall not return to* Ægypt—*forasmuch as the Lord hath said unto them, ye shall henceforth return no more that way.* Whence the *Hebrews* have a saying, That it is lawful to dwell in all the world, save in the Land of *Ægypt*: and therefore the Prophet might easily tell them, whence it was they pickt quarrels with the message, Jer. 42. 20, 21. *Ye dissembled in your hearts when you sent me unto the Lord your God, saying, pray for us unto the Lord our God: and according to all that the Lord our God shall say, so declare unto us, and we will do it.* Ver. 21. *And now I have this day declared it to you, but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me to you.* And when they were a little *heated* by the Prophets unwelcome message, they plainly tell him, Jer.44. 16. *As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee.* When once it comes to this 'tis time for God to tell them, Jer. 44.28. *You shall know whose words shall stand, mine or yours.* They shuffle all they can before they come to tell God to his face, they will not obey him, but God tells them all along what they must trust to, God will neither be *flatter'd* nor *hector'd* to any gratifying them in sin.

Proposition 4. *Former threatnings and the execution of them should excite us to repentance, though*

the Prophets that denounc't the one, and the people that felt the other are dead and gone long since. The Apostle *Peter* tells the *Israelites* of *Sodoms* case, 2 *Pet.* 2. 6. how God turn'd the Cities of *Sodom and Gomorrah into ashes, condemning them with an overthrow, making them an ensample unto those that after should live ungodly.* And the Apostle *Paul* tells the *Corinthians* of *Israels* case, 1 Cor. 10. 5, 6, &c. *With many of them God was not well pleased: for they were overthrown in the Wilderness. Now these things were our examples, to the intent that we should not lust after evil things, as they also lusted,* &c. Christians, you have the Scripture Records in your hands, how God hath dealt with such sinners as *you* are: In the very sins *you* are guilty of, you have instances of Gods displeasure. Is God more favourable to sin now than formerly? If he be not so quick in temporal vengeance, you have the more cause to fear eternal. God is *infinitely* holy, and cannot be *less* holy than he is, unless he cease to be God, which is utterly impossible. There's no way of getting off the guilt of sin without repentance (in grown persons I mean) the blood of Christ, will not do it without actual repentance, Christ himself tells you, that unless you will take warning by others, your selves may be made an example to others, *Luke* 13. 1, 5. Those against whom God seems most severe in this world, are not greater sinners than others: *But except ye repent, ye shall all likewise perish.*

Proposition 5. *The death of some Ministers should provoke us to make better use of all Ministers, living and dying.* And the speaking of this, may serve for Application of all the rest.

1. *The*

1. *The death of bad Ministers should at least startle us.* I begin with these, because some take my Text to speak of false Prophets, which though I think they mistake, yet we may gather instruction from it, ere we reject it. Wicked Ministers are Master-builders of the Synagogue of Satan; instead of attempting to break the heart with piercing convictions, they daub it over with untempered morter: Scripture they wrack 2 *Pet.* 3. 16. (στρεβλοῦσιν) to speak what the Holy Ghost never intended: and they will put pillows under their elbows, that they may sin at ease. God chargeth them with hunting of souls, *Ezek.* 13. 18. but 'tis not to save the souls alive that come to them; 'tis to *destroy* them, not to *save* them: whereas Christ employs his faithful Ministers to be fishers of men, *Luke* 5. 10. ἀνθρώπους ἔσῃ ζωγρῶν, to catch them alive, that they may *live*, and that *with God* unto eternity. Now for those that strengthen the hands of the wicked, by promising them salvation, though they turn not from their evil way, *Ezek.* 13. 22. Those spiritually blind Guides, and those hoodwinkt sinners that are guided by them, shall both fall remedilesly into Hell. You that love your sins, love such Ministers as will least disturb you in the prosecution of them, but how long can you, or any for you, hush your consciences asleep? How long will these pleasing dreams last? Those that help them to cast off the *thoughts* of death, cannot secure themselves from the *stroke* of it. Methinks 'tis considerable, God made *that* Prophet who seduced another, to be the very Herald of Gods displeasure for his being seduced by him, 1 *Kings* 13. 18, 22. And *Zedekiah* that encouraged *Ahab* against the warning of *Micaiah*, must himself upon

the issue of his false Prophecy seek to hide himself from *Ahabs* children and friends, who would seek to be revenged on him for the death of the King, and the overthrow of the Army, 1 *Kings* 22. 25. And *Hananiah* that flattered the *Jews* with an end of their *Babylonian* Captivity in two years, shall not himself live full two months, *Jer.* 28. 3, 4, 16, 17. I will commend to your consideration the Prophet *Jeremy*'s complaint to God, and Gods answer to the Prophet, Jer. 14. 13. *Ah Lord God, Behold the Prophets say unto them, ye shall not see the sword, neither shall ye have famine, but I will give you assured peace in this place.* 15. *Therefore thus saith the Lord concerning the Prophets that Prophesie in my name and I sent them not, yet they say, sword and famine shall not be in this Land, by sword and famine shall those Prophets be consumed.* 16. *And the people to whom they prophesie, shall be cast out in the streets of* Jerusalem, *because of the famine and the sword, and they shall have none to bury them, their wives, nor their sons, nor their daughters: for I will pour their wickedness upon them.* God will not perform the deceitful promises of the Ministers of Satan, but he will certainly execute his threatnings against them: that their end shall be according to their works. 2. *Cor.* 11. 15. In a word, when Hell swallowed up quick some wicked Ministers for flattering the people, that they were holy enough; and for charging those that were more strict, that they took too much upon them, the Text sayes, *All* Israel *that were round about them, fled at the cry of them, for they said, lest the earth swallow us up also*, Numb. 16. 3, 32, 33, 34.

2. Much

2. Much more *ſhould we make it our buſineſs to improve the death of good Miniſters.* We read 1 Sam. 25. 1. *When* Samuel *dyed, all the Iſraelites were gathered together, and lamented him.* Some ſuppoſe *Saul* himſelf was a Mourner at the Funeral. But if that be a miſtake, I am ſure this is not, 2 *Kings* 14. 14. *When* Eliſha *was fallen ſick of his ſickneſs whereof he dyed, Joaſh* (one of the wicked Kings of *Iſrael*, for they were none of them good) came down unto him, *and wept over his face, and ſaid, Oh my Father, my Father, the Chariot of* Iſrael, *and the horſemen thereof.* Chriſtians, 'Tis not enough to breathe out a ſigh, or to ſqueez out a tear, 'tis not enough to come ſee a faithful Miniſter buried, as thoſe went to ſee Chriſt crucified, Luke 23. 48. *And all the people that came together to that ſight, ſmote their breaſts and returned.*

Chriſtians, I muſt crave leave to be a little more plain and particular with you, for your improvement of this preſent ſtroke, in the Lords taking from us this precious man of God. The *fence* of Gods Vineyard (as to men) is but a tottering hedge, and God hath pull'd up one of the *beſt* ſtakes of it. The *Wall* of Chriſts Garden is at preſent (as to men) but a bowing Wall, and God hath taken down one of the beſt *Buttereſſes* of it. But why ſhould I ſpeak thus to you? I can tell you nothing but what you know better than I: and what I ſhall ſay, 'tis in order to the preſſing of what I hope you will do better than I. The truth is I muſt needs break out into that of *Nehemiah*, Neh. 13. 22. *O my God, ſpare me according to the greatneſs of thy mercy.* I fall ſhort of what I ſhall mention of him: and

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yet more short of what I shall press upon you. I have something particularly to charge upon all sorts of hearers, and Oh that it may take impression, and have an abiding upon your hearts. 1. Chron. 29. 18. *O Lord God, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee.*

1. You that were the dear *Relations* of this eminent Saint, that have the *first* smart of the stroke, I would give you the *first* of my poor counsel. Was he such a *Husband*, that what ever is desirable in that relation, may be truly affirmed to have been found in him. Was his love to your *person*, and his love to your *soul* so exceeding great, that it makes your loss very hard to be born? I shall say no more but this; Let your eminently gracious carriage through the remainder of your life, be an exemplary demonstration, that you had such a help about twenty six years: and then I dare assure you, that you will have the comfortable sense of that suitable Promise, Isa. 54. 5. *Thy Maker is thine Husband, (the Lord of Hosts is his Name) and thy redeemer the Holy One of* Israel, *the God of the whole earth shall he be called.* To you that had *such* a Brother, that was more than a Brother, I would beg of you *such* an universal imitation, such a commendable emulation, that both God and man may through Christ call you every one by the name of *Good*, that you may be *seriously* good, *blamelessly* good, *exemplarily* good.

2. To you that have in a *special* manner sate under his Ministry, that through this golden Pipe received the teachings of God, and the influences of his Spirit: to you I commend but this

this one thing, I will not clog your memories, but preſs upon your conſciences this one thing, *Live over what you have heard from him*: I doubt not, but ſhould I diſcourſe with any of you, he that could ſcarce ſpeak ſenſe in other things, would be an *Orator* in his commendations: and thoſe that are beſt able to judge, and to expreſs their judgement in the moſt florid ſtrain, would (not only modeſtly, but) heartily confeſs, his Miniſterial worth was above their commendations. Chriſtians, you are the perſons, of whom I would have it ſaid concerning him, as 'twas ſaid of the *Corinthians* concerning *Paul*, 2. *Cor.* 3. 1, 2, 3. That your whole Congregation is a large *Epiſtle* of his commendations, ſent forth into the world, well known, and read of all that know you, that you are Chriſts Epiſtle written by his Miniſtry, that Chriſt by his preaching hath written the bleſſed characters of his grace in your hearts, that is legible in your lives, that what ever his Miniſtry was to others, the efficacy of it is ſeen among *You*. And as the bleſſed *Apoſtle* beſpeaks the *Philippians*, Chap. 4. 9. *Thoſe things which ye have both learned, and received, and heard, and ſeen in him, do: and the God of peace ſhall be with you.*

3. To you that are of this *Pariſh*, though you have not that cauſe of complaint, which many have upon their change of Miniſters, yet I cannot but charge theſe things upon you.

Remember how he came to you: wherein there was not only your importunity, but the determination of it, as a weighty caſe of conſcience, by divers Reverend Miniſters of the City, to whom it was referred; that he was as it were *torn* away

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from a People, to whom his labours and converſation was moſt acceptable: where when he preached his *Farewell Sermon*, there was not only a flood of tears; but the *Lamentations of many were ſo loud, that his own voice could ſcarcely be heard.* Yet to you he came, as twas judged he was in conſcience bound, for greater advantage of doing good here, than another might probably have; that you ſitting under the Miniſtry of *ſuch a Son*, of *ſuch a Father*, [I will thank that man that will ſhew me ſuch a Father and Son left in *England*] Oh what Chriſtians was it expected you would be? Have you anſwered the expectation of God and man in this matter? If not: How are you able to think of it? and to ſtand under your own thoughts? that ſuch an one, who many a time hath adventured to go into the *Pulpit*, when others judged it more proper he ſhould have gone into his *Bed*? That ſuch an one, who hath done *ſo* much, I cannot ſay *how* much for the ſaving of your ſouls? That ſuch an one, who hath ſpent his *ſtrength*, and *life*, and now layes his *bones* amongſt you, ſhall ſtand forth in the laſt day, and ſay, *Lord I could not perſwade them to come to Chriſt, that they might have life*? I did not do the work of the Lord negligently amongſt them, their conſciences can witneſs? How many of you that ſhall ſleep with him in the ſame *dormitory*, will be afraid of him, when you ſhall riſe together, and go together to Judgement? Could we ſuppoſe there might be a Dialogue between you in your paſſage from the Grave to the Barr, how would you then ſay,

Oh that we had taken your counſel; you ſpake many a good word from Chriſt to us, Cannot you now

now ſpeak one good word to Chriſt for us? Would he not give you ſome ſuch anſwer?

I told you that ſin would be bitter in the latter end, but you would venture it: I told you, your good opinion of ſin would not hold, but you would not believe it: I told you of the account you muſt give, but you would not regard it: My Commiſſion is expired, I cannot make you one offer of Chriſt more, repentance might have helpt you, but now, what repentance you have will be part of your torment: I have dealt plainly with you before, and I dare not flatter you now, I cannot ſpeak a word for you.

Oh what would you reply to this? Do you not think you ſhould cry out in ſome ſuch, but more doleful language, Oh pity me, dear Sir, pity me, I well remember that I have heard and ſeen you pity poor undone ſinners, and in a moſt melting manner, you have almoſt turned my heart within me, to hear you plead with *them*, and with *God* for them, you have loſt none of your Graces, the *Judge* is your friend, he will deny you nothing. Speak one word for me, that I may have a little *more* time: Oh that God would ſpare me a little. But alas, what would the anſwer be?

'Tis true neighbour what you ſay, I have pitied you heartily, and prayed for you many a night when you were faſt aſleep, or worſe employed, I have pleaded with you, till you were angry at my importunity, and I have begged mercy for you, as for mine own ſoul; but I can do ſo no more, I have not loſt my Graces, but they muſt henceforth be imployed in another kind of exerciſe: I thankfully grant, the Judge is my friend, but I muſt withal

withal tell you, I must justifie his denying mercy to those that refused it; every thing of Religion was burdensom to you, and now you are going where you shall never be troubled with it more; you have no cause to complain of any but your self, you have had time, and then cared not how you spent it, and now the Judge hath sworn, that time shall be no longer: Have you therefore any more to say?

Oh that I might be but once heard before I am eternally concluded by an irreversible sentence.

I grant all that you say, my conscience is now awake; I have other thoughts of sin and Christ, of Heaven and Hell, than ever I had while upon earth; might I have a little respite; I would spend every moment of it about the working out of my salvation: Oh that God would trust me once more, I confess I have broke all the promises I have made, but I have now other kind of experiences than ever I had before; and therefore by all the arguments that your self have used to me, with the utmost importunity that ever poor creature begged any thing, I beg that you would now befriend me; beg me but *one* hours respite, but *one* hour to plead for my poor soul unto eternity. To all this and a thousand times more that extream anguish will force from you, you can expect but such a kind of answer.

I grant your case is dreadful, and I cannot blame you to be earnest to alter it, but it is now too late; the time of life is the only time of grace and mercy: the experience your soul hath had during its separation from the body attests this: I know misery cannot but cry out, though to no purpose, and 'tis inhumanity on earth to insult over those

those that are miserable, but I must tell you, those that are most compassionate cannot now pity you. Those that with tears and importunities beg'd mercy for you as for themselves, now praise God for his most terrible vengeance; and God himself will laugh at your destruction; your day is past, the gulf is fixt, (Luke 16. 20.) *and there's no remedy.*

Be intreated therefore forthwith to consider of these things: I must tell you, that though I have supposed this transient Dialogue, yet unless while you live, you make sure work for Heaven, you will not afterwards have so long a respite for so short a Discourse: Behold *NOW* is the accepted time: behold *NOW* is the day of salvation.

4. And now, my *Dear Brethren of the Ministry*, know you not that there is a *Seer* and a great man faln this day in *Israel*, and we are weak, though under some enlargement of liberty? The Protestant interest needs such *Champions*: 'Twas a *William Whitaker* that gave the Beast a deadly wound in the *Chair*, and this *William Whitaker*, whose work lay most in the *Pulpit*, was well able to stop the mouths of gainsayers. Practical godliness wants such a *Barnabas*, Acts 11. 24. *Who was a good man, and full of the Holy Ghost and Faith, and much people was added unto the Lord.* And alas my Brethren we want such a *Gospel-Bishop*. Titus 1. 7, 8, 9. *Who was blameless as the Steward of God: not self-willed, not soon angry, not given to wine; no striker, not given to filthy lucre, but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word*, &c. I do not remember that ever he came among us, but we were all ready to rise up and

and call him blessed, his presence was so refreshing. Should I trace him from his Cradle to his Grave, you will find nothing but what was lovely. Gal. 1. 15, 16. *It pleased God to separate him from his Mothers womb, and to call him to his grace*, there's none can name the time of his unregeneracy: *and to reveal Christ to him*, that he might preach *Christ* both in *City* and *Country*, and he *consulted not with flesh and blood.* In the fifteenth year of his age he was admitted in *Emanuel Colledge*; whose first *Tutor* gave him this direction, which he constantly observed, *viz. To note every day what, and how much he studied, that in after times reflecting on his life past, he might repent of the time he had lost.* While himself was a Pupill, he was as it were a *Tutor* to many *Tutors* of the *Colledge*, diverse of the *Fellows* desiring, and receiving direction from him in the *Oriental* Tongues. Dr. *Holsworth* then Master of the *Colledge* took such notice of him while a *Freshman*, that he gave him the Keys of the *Colledge-Library*, and appointed him Tasks in translating *Eustatius* upon *Homer*, wherein he did so much, as is scarce to be imitated. But why should I be so particular in the former part of his life? Let it suffice to say in short, *His Piety, Learning, Sweetness of Disposition, Candour and Ingenuity were so eminent, that he was loved and honoured of all that knew him*; and was for his time one of the greatest *Ornaments* and *Tutors* of the University; I may say something of him like to what was said of *Moses*, Acts 7. 22. he was learned in all necessary learning, and was, in all he undertook, *a workman that needed not to be ashamed.* In the twenty fourth year of his age he entred into

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the Miniſtry, and how he hath fulfilled it, you all know. He took the counſel the *Apoſtle* gave to *Timothy*, 1 Tim. 4. 15. ἐν τούτοις ἴσθι, *Give thy ſelf wholly to them.* A Miniſters whole being ſhould be in his Miniſtry; his *ſoul*, his *body*, his *time*, all his *graces*, all his *learning*, all his *ſtudies*, all his *intereſt*, all laid out in the work of *THE* Miniſtry, in the work of *HIS* Miniſtry, in the work of *HIS OTHER MENS* Miniſtry: His deſerved fame for this is not confined within the narrow Seas. I think I may ſay, you cannot ſhew me throughout *England* ſuch a *Schola illuſtris* for foreign Divines; his houſe was for many years full, ſeldom at any time empty, of *Candidates* in Divinity, who returned ſo accompliſht for their work, that I fear not to ſay, They, and the Congregations, where they exerciſe their Miniſtry, will bleſs God to eternity for his *none-ſuch* help. I could name other things, that would be *excellencies* in others, that were ſo *natural* to him, that ſhould I mention them, I muſt preſent you with a *Journal* of his life: I will therefore ſingle out but one particular; he was ſuch a *Peace-Preacher*, and *Peace-Maker*, where ever he came, that at *Horn-Church* where he was Miniſter, he ended a Controverſie of many years ſtanding, about which they had expended ſeveral hundreds of pounds. What's therefore to be done by us, now, in our circumſtances upon the conſideration of ſuch a pattern? My dear Brethren, I would be truly ſenſible of my unfitneſs to adviſe, but ſeeing this ſervice is *unexpectedly* caſt upon me, I would be your *remembrancer* in theſe things.

1. Let it be your great care, *jointly* and *severally*, that the *Church* of *Christ* may be as little a looser, as it is possible by his removal. Oh that the Spirit of *Elijah* may be doubled upon our *Elisha*'s, that as the fewer hands, the more work, so we may find, the more *work*, the more *grace*; the more *skill*, the more *strength*; that we may experience, God can save souls by *few*, as well as by *many*; by the *Minor*, as well as by the *Major* Prophets. Let me a little more then allude to 2 *Cor.* 3. 11. that as is, Ministry who is gone away from us was glorious, much more may yours that remaineth, be glorious.

2. Let's make it our business to be as much Ministers out of the Pulpit, as in it. The well discharge of the Ministry is an intolerable drudgery to a carnal heart: to have not only our Sermons, but our occasional discourses; to have not only our words, but our silence speak us Ministers of Christ; to be always upon our watch (if I may so speak) sleeping and waking, that is, to sleep no more than is necessary to our watchfulness; who that is not gracious (I had almost said) eminently gracious, can endure it? At all times, in all places, to imitate our great Shepheard, who was *anointed with the Holy-Ghost, and with Power, who went about doing good, and healing all that were oppressed of the Devil: for God was with him*, Acts 10. 38. Brethren, to have all our Sermons smell of the Lamp, and that Lamp supplyed

ſupplyed from the Spirit of Grace; certainly, 'twas not without great cauſe, that the *Apoſtle* puts an additional Petition into his prayer for *Timothy* and *Titus*, beyond all the Petitions for all the Churches he wrote unto, 1 *Tim.* 1. 2. 2 *Tim.* 1. *Titus* 1. 4. 'Twas only *grace* and *peace* for others, 'twas Grace, *MERCY*, and Peace for Miniſters, plainly ſhewing that they want *Mercy*, more than any others in the world.

3. Let's induſtriouſly live up to what is by all expected from us. God, Angels, and men, and thoſe both good and bad do all expect great things from us.

1 Cor. 4. 9. *God hath made us a ſpectacle to the world.* We are in a more ſpecial manner than others under the jealous eye of God.

Good Angels that obſerve us, one of them told *John* the *Divine*, *I am thy fellow-ſervant, and of thy Brethren the Prophets*, and therefore do not any thing unbecoming thee, *Rev.* 22. 9.

And when ever we ſtand before the Lord, *bad* Angels are ready at our right hand to reſiſt us, and to accuſe us for any corruptions he ſees in us, *Zech.* 3. 1, 3.

Good men they are commanded to obſerve us as Copies to write after, Heb. 13. 7, *Remember them which have the rule over you, who have ſpoken unto you the word of God, whoſe faith follow*, &c. And we are commanded ſo to walk, 1 *Pet.* 2. 12. that they which *ſpeak againſt us as evil doers, may by*

our good works that they ſhall behold glorifie God in the day of viſitation.

Brethren, ſome may ſpeak *more* good of you, than you dare owne; Look upon it as Gods gracious *Stratagem*, to provoke you to live up to it: Some ſpeak *more* ill of you, than you deſerve; Look upon it as the *neceſſary* and *only* way to confute them by an heavenly converſation. *Do nothing through ſtrife or vain glory*, Phil. 2. 3, 4, 5. but with an univerſal conformity unto Jeſus Chriſt.

Pardon me, dear Brethren, I have trangreſſed my bounds in thus ſpeaking to you; but 'tis only to ſet your own thoughts and graces on work, to do more than I can preſs you to.

5. A word to *all* that this day hear me. It is but a few *minutes* ere death will ſtop our mouths that we ſhall ſpeak to you no more. Methinks, if thoſe that lived above twice ſo many *hundred* years, as men do now *ſcores*, counted their life by *days*, Gen. 5. 27. the time we live ſhould be counted by *hours*, and then of the hour of our life, how few *minutes*, are remaining, and therefore this is my advice to all.

1. *Make that uſe of Miniſters while they live, that you will wiſh you had made of them when they are dead.* We read *Luke* 17. 20. the Phariſees demanded of Chriſt, *when the Kingdom of God ſhould come*: they expected the *Meſſiah*, but would not own *Chriſt* to be *He*; they reckoned he would come in more ſtately manner; Chriſt was in their eye contemptible: but Chriſt ſaith, Verſe 22. *The days will come, when*

when ye shall desire to see one of the days of the Son of man, and ye shall not see it. q. d. As much as you overlook me now, you would be glad I would make the same offer hereafter. Luke 19. 42. *Oh that thou hadst known, at least in this thy day, the things which belong unto thy peace: but now they are hid from thine eyes.* How many are ready to fancy, could they have the scattered excellencies of all Ministers meet in one, that the same man were a *Moses* for Prayer, a *Paul* for Preaching, a *John Baptist* for frighting sinners to repentance, a *Barnabas* for comforting drooping Converts; an *Apollos* for convincing gain-sayers; a *Jeremy* for weeping over the incorrigible; in short, could you have such a one, as there's never a one in the world, then you would *attend* his Ministry, *love* his converse, *take* his counsell, *follow* his example, be *glad* of his help towards Heaven; though by the way, *you* are miserably mistaken in all this: for you have *Moses* and the Prophets, Christ and his Apostles, and faithful Ministers that watch for your souls, as those that must give an account, if you benefit not by these, Christ tells you plainly, neither would you be perswaded, though a *Saint* from Heaven, or a *damned* Person from Hell should tell you what *may* be enjoyed, or what *must* be suffered in those places, *Luke* 16. 31. Christians, the Lord hath told us, that the wisdom of God sends us those faithful Ministers who *deserve* the best, but *receive* the worst entertainment, *Luke* 11. 49. Be not so proud, as to think your wisdom could contrive a better method of salvation, or fitter persons to publish

it : make uſe of the helps God affords you, while they live, that you may not be ready to go to the Devil to ſpeak with that *Samuel* when dead, whom you ſlighted while alive.

2. *Make that uſe of Miniſters while you are well, that you will wiſh you had made of them when you are ſick.* Oh what alteration doth *one* hours heart-ſickneſs make in mens thoughts! Then thoſe that ſcarce ever ſpake *of* a Miniſter unleſs with ſcorn, that ſcarce ever ſpake *to* a Miniſter, unleſs (at beſt) in complement, yet when they apprehend they ſhall dye, then ſend for a Miniſter, then they will do any thing, when the truth is, they are fit for nothing; then they will hear you ſpeak of ſalvation, could you but tell them how they might be ſaved by miracle, to have a happy death, out of a wicked life: then they will tell you, how holy they will be if they live; though nothing more ordinary, than for thoſe who repent *only* when they are ſick, to repent of their repentance, ſo ſoon as they are well. Now therefore in time of health and ſtrength make uſe of your Miniſters, that you may not fruitleſly mourn at the laſt. *When your fleſh, and your body are conſumed, and ſay, how have I hated inſtruction, and my heart deſpiſed reproof? and have not obeyed the voice of my Teachers, nor enclined mine ear to them that inſtructed me?* Prov. 5. 11, 12. Chriſtians, we are *Ambaſſadors for Chriſt, as though God did beſeech you by us; we* now *pray you in Chriſts ſtead be ye reconciled to God*, 2 Cor. 5. 20. We would give you all the help we can, that you may

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not receive the Goſpel of Chriſt in vain, delay not to ſet about the *things that accompany ſalvation* one moment longer; for *behold, now is the accepted time, behold now is the day of ſalvation*, 2 Cor. 6. 2. Now live as thoſe that heartily believe, it is not long that either *we* ſhall Preach, or *you* ſhall hear the Word of Salvation. Hearken therefore *while it is called to day, leſt any of you be hardned through the deceitfulneſs of ſin.*

THE END.

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